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THE

TESTIMONY

Of the

Preſident, *Profeſſors*, *Tutors* and *Hebrew Inſtructor* of HARVARD COLLEGE in *Cambridge*,

Againſt the Reverend

Mr. *George Whitefield*,

And his Conduct.

Harvard University. Faculty.

BOSTON, N. E.

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THE TESTIMONY, &c.

IN regard of the Danger which we apprehend the People and Churches of this Land are in, on the Account of the Rev. Mr. *George Whitefield*, we have tho't ourſelves oblig'd to bear our Teſtimony, in this public Manner, againſt him and his Way of Preaching, as tending very much to the Detriment of Religion, and the entire Deſtruction of the Order of theſe Churches of Chriſt, which our Fathers have taken ſuch Care and Pains to ſettle, as by the Platform, according to which the Diſcipline of the Churches of *New England* is regulated: And we do therefore hereby declare, That we look upon his going about, in an Itinerant Way, eſpecially as he hath ſo much of an enthuſiaſtic Turn, utterly inconſiſtent with the Peace and Order, if not the very Being of theſe Churches of Chriſt.

And now, inaſmuch as by a certain Faculty he hath of raiſing the Paſſions, he hath been the Means of rouſing many from their Stupidity, and ſetting them on thinking, whereby ſome may have been made really better, on which Account the People, many of them, are ſtrongly attach'd to him (tho' it is moſt evident, that he hath not any ſuperior Talent at inſtructing the Mind, or ſhewing the Force and Energy of thoſe Arguments for a religious Life, which are directed to in the everlaſting Goſpel) Therefore, that the People who are thus attach'd to him,

may not take up an unreaſonable Prejudice againſt this our Teſtimony, we think it very proper to give ſome Reaſons for it, which we ſhall offer, reſpecting the Man himſelf, and then his Way and Manner of Preaching.

Firſt, as to the Man himſelf, whom we look upon as an Enthuſiaſt, a cenſorious, uncharitable Perſon, and a Deluder of the People; which Things, if we can make out, all reaſonable Men will doubtleſs excuſe us, tho' ſome ſuch, thro' a faſcinating Curioſity, may ſtill continue their Attachment to him.

Firſt then, we charge him, with *Enthuſiaſm*. Now that we may ſpeak clearly upon this Head, we mean by an *Enthuſiaſt*, one that acts, either according to Dreams, or ſome ſudden Impulſes and Impreſſions upon his Mind, which he fondly imagines to be from the Spirit of God, perſwading and inclining him thereby to ſuch and ſuch Actions, tho' he hath no Proof that ſuch Perſwaſions or Impreſſions are from the holy Spirit: For the perceiving a ſtrong Impreſſion upon our Minds, or a violent Inclination to do any Action, is a very different Thing from perceiving ſuch Impreſſions to be from the Spirit of God moving upon the Heart: For our ſtrong Faith and Belief, that ſuch a Motion on the Mind comes from God, can never be any Proof of it; and if ſuch Impulſes and Impreſſions be not agreeable to our Reaſon, or to the Revelation of the Mind of God to us, in his Word, nothing can be more dangerous than conducting ourſelves according to them; for otherwiſe, if we judge not of them by theſe Rules, they may as well be the Suggeſtions of the evil Spirit: And in what Condition muſt that People be, who ſtand ready to be led by a Man that conducts himſelf according to his Dreams, or ſome ridiculous and unaccountable Impulſes and Impreſſions on his Mind? And that this is Mr. *Whitefield*'s Manner, is evident both by his Life, his Journals

and

and his Sermons: In which, the Instances of this dangerous Turn are so many, that we cannot touch on more than a very few of them. From these Pieces then it is very evident, that he us'd to govern himself by his Dreams; one Instance we have of this, is in his Life, pag. 12. *Near this Time I dream'd that I was to see God on M. Sinai. This made a great Impression upon me.* Another like Instance we have *p.* 39, 40. *I prayed that God wou'd open a Door to visit the Prisoners, quickly after I dream'd that one of the Prisoners came to be instructed by me; the Dream was impress'd much upon my Heart; in the Morning I went to the Door of the Goal.*—Once more, a like Instance we have *pag.* 43. *I dream'd I was talking with the Bishop—— and that he gave me some Gold, which chinked in my Hands*; and p. 44. The Guineas *Chinking in my Hand, put me in Mind of my Dream.*

Now if we consider these Instances, we must suppose him conducting himself by his Dreams: Nay, the Second looks as if he wou'd have us think, that it was a divine Direction to him, as was that of the divinely inspir'd Apostle, which caus'd him to attempt to preach the Gospel at *Alexandria*. And as plain it is, that he usually governed himself by some sudden Impulses and Impressions on his Mind; and we have one Instance that may satisfy us, that his first setting out upon his Itinerant Business, was from an Enthusiastic Turn. Journal from *London* to *Gibraltar*, p. 3. He says, *He will not mention the Reasons that perswaded him, that it was the divine Will that he should go abroad, because, they might not be deemed good Reasons by another*; but saith, *He was as much bent as ever to go, tho' strongly sollicited to the Contrary, having asked direction from Heaven about it for a Year and an half.* Other Instances there are, wherein he shews it to be his Custom to attribute any common Turn of his Mind to a Motion of the Holy Spirit upon him, without any more Reason than any

Man may, any Recollections of his Memory, or ſudden Suggeſtions of his own Underſtanding. Such an one you have, Journ. from *Gibral.* to *Savan. p. 6. I went to Bed with unuſual Tho'ts and Convictions, that God wou'd do ſome great Things at* Gibraltar——: Another, Journ. from *Savann.* to *England*, p. 22. where he Says, That the Leſſon before he left *Savannah* being St. *Paul*'s Shipwreck; and *that*, before his leaving *Charleſtown* being the Firſt of *Jonah*, made ſuch a deep Impreſſion upon him, that he wrote to his Friend to acquaint him, he was apprehenſive he ſhould have a dangerous Voyage, and it happening to be bad Weather accordingly, he ſays, *God hath now ſhewed me, wherefore he gave theſe previous Notices.* So that every Scripture that came to his View, was receiv'd as the *Bath Kol* of the *Jews*, and he plainly ſhews himſelf as much directed by this Way of finding out the Will of God, as he calls it, as the old Heathen were by their *Sortes Homericæ*, *Virgilianæ*, &c. And of this we have a very full Inſtance, ſame Journ. Pag. 38. where you have a particular Application of the Words which appear'd upon the Doctor's firſt opening the Book of Common Prayer, *viz. The Lord hath viſited and redeemed his People*; upon which he wiſely obſerves, *ſo it was, for about* 8 *of Clock the Men ſaw Land.* Sometimes he ſpeaks as if he had Communications directly from the Spirit of God, Journ. from *Gibral.* to *Savann.* p. 5. *God was pleaſed to ſhew me, it was not his Will.* Journ. from *Savann.* to *N. E.* p. 31. *The Power of the Lord came upon me*: So alſo, p. 38. and again, *p.* 68. *The Spirit of the Lord was upon me:* Journ. from *N. E.* to *Falmouth* in *Engl.* pag. 6. *The Lord gave me that Freedom that the Spirit came down upon them as a ruſhing mighty Wind.* Sometimes, and indeed very frequently, he (in a moſt enthuſiaſtic Manner) applies, even the hiſtorical Parts of Scripture particularly to himſelf, and his own Affairs; and this Manner he endeavours particularly to vindi-

vindicate. Serm. of *Searching the Scriptures*, p 246. of his Sermons. *It is this Application of —— the hiſtorical Parts of Scripture when we are reading, that muſt render them profitable to us*; and appeals to the Experiences of the Chriſtian, that if he hath ſo conſulted the Word of God, he has been as plainly directed how to act, as tho' he had conſulted the *Urim* and the *Thummim*. For in this plain and full Manner, he ſays, p. 38. of his Life, *The holy Spirit hath, from Time to Time, let him into the Knowledge of divine Things, and hath directed him in the minuteſt Circumſtances.* And no doubt hence it is that he ſays, formention'd Serm. p. 247. *That God, at all Times, Circumſtances and Places, tho' never ſo minute, never ſo particular, will, if we diligently ſeek the Aſſiſtance of his holy Spirit, apply general Things to our Hearts*: Which tho' it may be true in ſome Meaſure as to the doctrinal and preceptive Parts of Scripture, yet is it evidently enthuſiaſtical, to ſay ſo, as to the hiſtorical Parts of it. In this Manner he pretends a Direction from God to go to *England* from *Savannah*, p. 28. of that Journ. The like uſe we have made of Scripture, p. 36. ſo p. 42. *That he ſhou'd be caſt upon Karrigholt Iſland, becauſe he had an Impreſſion upon his Mind, as to what the Apoſtle tells the Mariners, That they muſt be caſt upon a certain Iſland.*

But we proceed to mention one Piece of *Enthuſiaſm* of a very uncommon Turn, which ſhews to what a great Length this unhappy pernicious Diſpoſition of the Mind may carry a Man. When Pag. 32 of his Life, he perſonates our bleſſed Lord himſelf, when in his Paſſion, ſays he, *It was ſuggeſted to me, that when Jeſus cried out, I thirſt, his Sufferings were near at an end; upon this I threw my ſelf upon the Bed, crying out, I thirſt, I thirſt: Soon after I felt my Load go off ——, and knew what it was truly to rejoice in the Lord.* And certainly it is eaſy enough to conceive, from what Spirit ſuch a *Suggeſtion* muſt come.

To

To mention but one Inſtance more, tho' we are not of ſuch Letter-learned as deny, that there is ſuch an Union of Believers to Chriſt, whereby *they are one in him, as the Father and he are One*, as the Evangeliſt ſpeaks, or rather the Spirit of God by him; yet ſo Letter-learned we are, as to ſay, that that Paſſage in Mr. *W*—'s Sermon of the *Indwelling of the Spirit*, p. 311. vol. of Sermons, contains the true Spirit of Enthuſiaſm, where he ſays, *to talk of any having the Spirit of God without feeling of it, is really to deny the Thing*. Upon which we ſay, That the Believer may have a Satisfaction, that he hath the Aſſiſtance of the Spirit of God with him, in ſo continual and regular a Manner, that he may be ſaid to dwell in him, and yet have no feeling of it; for the Metaphor is much too groſs to expreſs this (however full) Satisfaction of the Mind, and has led ſome to take the Expreſſion literally, and hath (we fear) given great Satisfaction to many an Enthuſiaſt among us ſince the Year 1740. from the ſwelling of their Breaſts and Stomachs in their religious Agitations, which they have tho't to be *feeling the Spirit*, in its Operations on them. But it is no way neceſſary to inſtance any further upon this Head; for the aforeſaid Compoſitions are full of theſe Things.

The whole tends to perſwade the World (and it has done ſo with reſpect to many) that Mr. *W.* hath as familiar a Converſe and Communion with God as any of the Prophets and Apoſtles, and ſuch as we all acknowledge to have been under the Inſpiration of the Holy Ghoſt.

In the next Place, we look upon Mr. *W.* as an uncharitable, cenſorious and ſlanderous Man; which indeed is but a natural Conſequence of the heat of Enthuſiaſm, by which he was ſo evidentally acted; for this Diſtemper of the Mind always puts a Man into a vain Conceit of his own Worth and Excellency, which all his Pretences to Humility will never hide, as long as he evidently ſhews, that he would have the World think he hath a greater Familiarity

ty with God than other Men, and more frequent Communications from his Holy Spirit. Hence such a Man naturally assumes an Authority to dictate to others, and a Right to direct their Conduct and Opinions; and hence if any act not according to his Directions, and the Model of Things he had form'd in his own heated Brain, he is presently apt to run into slander, and stigmatize them as *Men of no Religion, unconverted*, and *Opposers of the Spirit of God*: And that such hath been the Behaviour of Mr. *W.* is also sufficiently evident as was the former Head. Hence were his monstrous Reflections upon the great and good Archbishop TILLOTSON, (as Dr. *Increase Mather* Stiles him) comparing his Sermons to the conjuring Books which the Apostles perswaded the People to destroy.

Hence also is that Reflection made upon Mr. Commissary *Garden*, Journal from *Savana* to *N. E.* p. 22. where he says, *he was oblig'd to tell him he believ'd he was an unconverted Man.* But what oblig'd him to tell all the World of it in his Journal? and why did he believe so? *Because* (he says) *all his Discourses were so inconsistent with and contrary to the Gospel.* But this (considering Mr. *Garden*'s Character) must be only according to his peculiar Notions of Inconsistency. If the Commissary were too severe upon Mr. *W.* his Spirit might indeed be naturally irritated thereby; but he shou'd have consider'd, that it is no new Thing, that true Christians shou'd persecute (in some Degree) one another. Again, p. 44. He insinuates in a very unchristian Manner, *That Mr.* H—— n *of* Newp—t *had no experimental Knowledge of the N. Birth.*

The next Instance we shall note, is the reproachful Reflections upon the Society which is immediately under our Care. p. 55. Where are observable his Rashness and his Arrogance. His Rashness, in publishing such a disadvantageous Character of *Us, viz.* Because some Body had so inform'd him. Surely he ought, if he had followed

our Saviour's Rule, to have had a greater Certainty of the Truth of what he publiſh'd of us to the whole World. But his Arrogance is more flagrant ſtill, that ſuch a young Man as he ſhould take upon him to tell what Books we ſhou'd allow our Pupils to read. But then he goes further ſtill, when he ſays, p. 95. both of *Yale College* as well as ours, *As for the Univerſities, I believe it may be ſaid, Their Light is now become Darkneſs, Darkneſs that may be felt.* What a deplorable State of Immorality and Irreligion has he hereby repreſented *Us* to be in! And as this is a moſt wicked and libellous Falſhood (at leaſt as to our College) as ſuch we charge it upon him. But why doth he ſay thus? Why, *becauſe this is complain'd of by the moſt godly Miniſters.* Here we are at a Loſs to think whom he means by *the moſt godly Miniſters.* Certainly not the Rev. Gentlemen of the Town of *Boſton* (with whom nevertheleſs he was moſt acquainted) for they are in the Government of the College, have aſſiſted in making the Laws by which it is govern'd, and conſtantly viſit us by a Committee, and themſelves four Times in a Year, and make Examination how the Laws are executed. Beſides, we don't know that he hath been pleas'd to allow to any one of them any ſuch religious Character, in any one of his Journals, as ſhould make us think he means them, but rather the reverſe. Vid. p. 76 of his Journal from *N. E.*

But we ſhall finiſh this Head of his *Cenſoriouſneſs*, when we have mention'd his pernicious Reflections upon the Miniſters of the Churches in this Land. We ſay *this Land*; for it is far from a torturing of the Words, to ſuppoſe he directly means them, when he ſays, p. 70. *He is perſwaded the generality of Preachers talk of an unknown unfelt Chriſt*; tho' he hath evaſively ſaid (ſince he came this time) that *he did not reſtrain the Expreſſion to the Miniſters of* N. England, *tho' he did not exclude them.* Admirably ſatisfactory this Explanation! But he can't come off ſo

eaſily

eaſily in the Reflection he makes upon our Miniſters, *p.* 95. *Many, nay moſt perhaps that preach, I fear, do not experimentally know Chriſt* —— Is it poſſible he ſhould ſay, this is no Charge upon the Miniſters of theſe Churches? It is true, it is not ſo in Form; but is it not one of the moſt uncharitable Things he cou'd have done, to manifeſt theſe his Fears to all the World, without Ground? Without Ground, we ſay; for as to the greateſt Part of them by far, their Converſation is as becomes the Goſpel, and we may challenge him and all the World to ſhew the contrary.

And now let the World judge, if we have not the higheſt Reaſon to tax Mr. *W.* as an *uncharitable*, *cenſorious* and *ſlanderous* Man; that he has been guilty of groſs Breaches of the *Ninth Command* of the moral Law, and an evident diſregard to the Laws of Chriſtian Charity, as they are delivered to us in the N. Teſtament. And now is it poſſible that we ſhould not look upon him as the blameable Cauſe of all the Quarrels on the Account of Religion, which the Churches are now engaged in? and this not only on account of his own Behaviour; but alſo as the coming of thoſe hot Men amongſt us afterwards (who, together with the *Exherters* that accompanied them, cultivated the ſame uncharitable Diſpoſition in our Churches) was wholly owing to his Influence and Example. So that all the Errors, Confuſions and Quarrels that our Churches are now in, are owing to to this cenſorious, moſt unchriſtian Carriage and Diſpoſition; and it is, to us, a very marvellous Thing, when ſuch Behaviour as Mr. *W.* &c. have uſed, is plainly and directly contrary to the moral Law, and all the Rules of Chriſtianity, that the People, in general, ſhould not be able to ſee it.

Again, We think it highly proper to bear our Teſtimony againſt Mr. *W.* as we look upon him a *Deluder of the People*. How he deſigns to manage in this Affair now, we know not; but we mean, that he hath much deluded

them, and therefore ſuppoſe we have Reaſon in this reſpect to guard againſt him. And here we mean more eſpecially as to the Collections of Money, which, when here before, by an extraordinary mendicant Faculty, he almoſt *extorted* from the People. As the Argument he then uſed was, *the Support and Education of his dear Lambs at the Orphan-Houſe*, who (he told us, he hop'd) might in Time preach the Goſpel to us or our Children; ſo it is not to be doubted, that the People were greatly encouraged to give him largely of their Subſtance, ſuppoſing they were to be under the immediate Tuition and Inſtruction of himſelf, as he then made them to believe; and had not this been their Tho't, it is, to us, without all Peradventure, they would never have been perſwaded to any conſiderable Contribution upon that Head; and this, notwithſtanding, he hath ſcarce ſeen them for theſe four Years; and beſides hath left the Care of them with a Perſon, whom theſe Contributors know nothing of, and we ourſelves have Reaſon to believe is little better than a *Quaker*; ſo that in this Regard we think the People have been greatly deceiv'd.

Furthermore, the Account which Mr. *W.* hath given the World of his Diſburſement of the ſeveral Contributions, for the uſe of his Orphan Houſe (wherein there are ſeveral large Articles, and ſome of about a *Thouſand Pounds*, our Currency, charg'd in a very ſummary Way, *viz.* For ſundries, no Mention being made therein what the Sum was expended for, nor to whom it was paid) is by no means ſatisfactory. And as we have ſo much Reaſon to be diſſatisfied with the Man, ſo *we think*,

Secondly, We have as much Reaſon to diſlike and bear Teſtimony againſt the *Manner* of his Preaching; and this in Two reſpects, both as an *Extempore* and as an *Itinerant* Preacher.

And firſt, as to his *extempore* Manner of preaching; this we think by no means proper, for that it is impoſſible that any Man ſhould be able to manage any Argument with that Strength, or any Inſtruction with that Clearneſs in an *extempore* Manner, as he may with Study and Meditation. Beſides, it is obſervable that your *extempore* Preachers give us almoſt always the ſame Things in the applicatory Part of their Sermons, ſo that it is often very little akin to their Text, which is juſt open'd in a curſory, and not ſeldom in a perverted Manner, and then comes the ſame kind of Harangue which they have often uſed before, as an *Application*; ſo that this is a moſt lazy Manner, and the Preacher offers that which coſt him nothing, and is accordingly little Inſtructive to the Mind, and ſtill leſs cogent to the reaſonable Powers. Now Mr. *W.* evidently ſhows, that he would have us believe his Diſcourſes are *extempore*, and indeed from the Raſhneſs of ſome of his Expreſ-

Expreſſons, as well as from the dangerous Errors vented in them, it is very likely: Hence, no doubt, were the many unguarded Expreſſions in his Sermons when he was here before; and ſince he has come again, he hath told us, "That Chriſt loves unregenerate Sinners with a *Love* "*of Complacency*:" Nay, he hath gone rather further, and ſaid, "*That* "*God loves Sinners as Sinners*; which, if it be not an unguarded Expreſſion, muſt be a thouſand times worſe: For we cannot look upon it as much leſs than Blaſphemy, and ſhows him to be ſtronger in the *Antinomian* Scheme than moſt of the Profeſſors of that *Hereſy* themſelves; and that this is not unlikely, is to be ſuſpected, becauſe the Expreſſion was repeated, and when he was tax'd with it, by a certain Gentleman, he made no Retractations.

But *laſtly*, We think it our Duty to bear our ſtrongeſt Teſtimony againſt that *Itinerant* Way of preaching which this Gentleman was the firſt promoter of among us, and ſtill delights to continue in: For if we had nothing againſt the *Man*, either as an *Enthuſiaſt*, an *uncharitable* or *deluſive* Perſon, yet we apprehend this Itinerant Manner of preaching to be of the worſt and moſt pernicious Tendency.

Now by an *Itinerant* Preacher, we underſtand One that hath no particular Charge of his own, but goes about from Country to Country, or from Town to Town, in any Country, and ſtands ready to Preach to any Congregation that ſhall call him to it; and ſuch an one is Mr. *W.* for it is but trifling for him to ſay (as we hear he hath) That he requires in order to his preaching any where, that the Miniſter alſo ſhould invite him to it; for he knows the Populace have ſuch an Itch after him, that when they generally deſire it, the Miniſter (however diverſe from their's, his own Sentiments may be) will always be in the utmoſt Danger of his People's quarrelling with, if not departing from him, ſhou'd he not conſent to their impetuous Deſires. Now as it is plain, no Man will find much Buſineſs as an *Itinerant* Preacher, who hath not ſomething in his Manner, that is (however trifling, yea, and erroneous too, yet) very taking and agreeable to the People; ſo when this is the Caſe, as we have lately unhappily ſeen it, it is then in his Power to raiſe the People to any Degree of Warmth he pleaſes, whereby they ſtand ready to receive almoſt any Doctrine he is pleaſed to broach; as hath been the Caſe as to all the Itinerant Preachers who have followed Mr. *W*'s. Example, and thruſt themſelves into Towns and Pariſhes, to the Deſtruction of all Peace and Order, whereby they have to the great impoveriſhment of the Community, taken the People from their Work and Buſineſs, to attend their Lectures and Exhortations, always fraught with Enthuſiaſm, and other pernicious Errors.

But

But, *which is worſe, and it is the natural Effect of theſe Things*, the People have been thence ready to deſpiſe their own Miniſters, and their uſefulneſs among them, in too many Places, hath been almoſt deſtroy'd.

Indeed, if there were any thing leading to this manner of Management in the Directions and Inſtructions given, either by our Saviour or his Apoſtles, we ought to be ſilent, and ſo wou'd a Man of any Modeſty, if (on the other hand) there be nothing in the N. Teſtament leading to it. And ſurely Mr. *W.* will not have the Face to pretend he acts now as an *Evangeliſt*, tho' he ſeems to prepare for it in Journ. from *N. E.* to *Falmouth* in *England*, p. 12. where he ſays, *God ſeems to ſhew me it is my Duty to Evangelize, and not to fix in any particular Place:* For the Duty of that Officer certainly was not to go preaching of his own Head from one Church to another, where Officers were already ſettled, and the Goſpel fully and faithfully preached. And it is without Doubt, that the Mind and Will of Chriſt, with reſpect to the Order of his Churches, and the Buſineſs of his Miniſters in them, is plainly enough to be underſtood in the N. Teſtament; and yet Mr. *W.* has ſaid of late, in one of his Sermons, he thinks that an Itinerant Manner of preaching may be very convenient for the furtherance of the good of the Churches, if it were under a good Regulation. Now we are apt to imagine, if ſuch an Officer wou'd have been uſeful, Chriſt himſelf wou'd have appointed him; and therefore (under Favour) this is to *be wiſe above what is written*, and ſuppoſes either that our Lord did not know, or that he neglected to appoint all ſuch Officers in the Miniſtry, as wou'd further in the beſt manner the Truths of the Goſpel: And it is from ſuch Wiſdom as this, that all the Errors of *Popery* have come into the *Chriſtian Church*, while the Directions of the Word of God were not ſtrictly adhered to, but one tho't this Way or that Ceremony was very convenient and ſignificant, and another another, till they have dreſs'd up the Church in ſuch a monſtrous heap of Appendages, that at this Day it can hardly be diſcern'd to be a Church of Chriſt.

And now, upon the whole, having, we think, made it evident to every one that is not prejudic'd on his Side (for ſuch as are ſo, we have little hope to convince) that Mr *W.* is chargeable with that *Enthuſiaſm*, *Cenſoriouſneſs* and *deluſive Management* that we have tax'd him with; and ſince alſo he ſeems reſolv'd for that Itinerant Way of preaching, which we think ſo deſtructive to the Peace of the Churches of Chriſt; we cannot but bear our faithful Teſtimony againſt him, as a Perſon very unfit to preach about as he has done heretofore, and as he has now begun to do.

And

And we wou'd earneſtly, and with all due reſpect, recommend it to the Rev. Paſtors of theſe Churches of Chriſt, to adviſe with each other in their ſeveral Aſſociations, and conſider whether it be not high Time to make a ſtand againſt the Miſchiefs, which we have here ſuggeſted as coming upon the Churches.

Harvard College, Dec. 28. 1744.

EDWARD HOLYOKE, *Preſident.*
HENRY FLYNT, *Tut.* & *Soc.*
EDWARD WIGGLESWORTH, *Soc.* & *S. T. P.* Holliſ.
JUDAH MONIS, *Inſtr. Hebr.*
BELCHER HANCOCK, *Tut.*
JOSEPH MAYHEW, *Tut.* & *Soc.*
THOMAS MARSH, *Tut.*
JOHN WINTHROP, *Math.* & *Phil. Nat. Prof.* Holliſ.